



"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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## MISSIONARY.

"Go ye into all the World, and preach the Gospel to every creature."

LETTER OF REV. C. GUTZLAFF,

TO P. PERIT, ESQ.

Dated Macao, Dec. 20, 1834.

[Continued from p. 408.]

On the point of the rock we had a majestic view over more than a hundred villages and extensive bays with numerous craft sailing to and fro. Surely China is a bee-hive. The thought that such myriads live without God in the world, cuts my very soul. If we could not have access to them, there would be more reason for waiting until the appointed time, but they now call strongly for our Christian benevolence, and demand the gospel from our hands.

*Chinese temples and idols—Opposition to idolatry—The gospel alone will destroy it.*

On returning we passed a temple apparently hewn into a rock, and so situated as to inspire awe and veneration, for both the environs as well as the spot itself are wild and romantic. At this time a poor fellow beating a gong and carrying a few cakes was hastening towards it with the intention of presenting a peace-offering, which, after having exposed it for a few hours, he himself consumes. Though in great haste he turned quickly around and said, "have you books, pray give me by all means one, for really I must make myself acquainted with these extraordinary things." I looked about to find some body who had two volumes, but none wished to part with one of them.

I have never admired Chinese taste in general, but in choosing the site of temples and in laying out the surrounding groves, they are perhaps as tasteful as the Greeks. The idols themselves are clumsy and commonly caricatures. Their ideas of perfection in the human form are also transferred to the idols, which are consequently very portly and unwieldy. Even the goddesses partake of the general corpulence, and though little attractive to the eye, there is nothing indecent in any. Chinese parsimony forms the idols of the most inferior material—clay, even wood is too precious. The outside is either painted as grotesque as possible, or gilded. In large temples colossal statues of Budhu are placed in the innermost hall; tripodes, large drums, and incense-stands with a great deal of tinsel are the usual ornaments around it. A Chinaman views them with utter contempt. But how great is the inconsistency, which, whilst treating the object of adoration with contempt, renders divine honor to a lump of clay! Of the folly of such an action they are easily convinced, but it is rather difficult to forsake a deeply rooted superstition. There are some very able men amongst them who have

written against idolatry as philosophers, but whilst discarding the vulgar belief, they worshiped the gods of the land, of rivers, mountains, and air, and only substituted another absurdity. It is also very evident, that the example and doctrines of popery have not had a purifying influence, that the Mohamedan tenet of the unity of God, though acknowledged by great multitudes, has neither had the desired effect, and therefore we must expect this great change from the gospel. It is a soul-elevating thought to co-operate to this great end, and if even the efforts are not crowned with success, the prospect of the final accomplishment of the divine promises is cheering enough to strengthen the faint believer under trials. Yes, soon, very soon the kingdom will be Christ's, and the myriads now bowing before the work of their hands, will join in the praises of the lamb.

*Distribution of books at Po-tow, &c. on the Sabbath.*

The 20th (of July) was a fine summer's day. It was the Lord's Sabbath and my whole mind was filled with heavenly joy. So I went towards a place called Po-tow, singing and rejoicing in the Lord, my pockets and bags filled with medicines and the boxes with books. On the beach we met a number of poor individuals, engaged in collecting a few small oysters, which they carefully salt and eat with their potatoes. It was impossible to pass them without giving them a few books and talking some words of consolation. The farther we penetrated inland, the more numerous the villages. In passing a small ravine, the people, aware of my having books, had placed themselves so advantageously, that I had either to satisfy their demands, or to go back. Thus I opened my treasures, and began the distribution; the presents were received with the warmest thanks, and I had only to regret that my stock was too soon exhausted; yet I consoled them with having another box in the boat, whilst, standing under a tree, I commenced my medical operations. Many an individual was profuse in his gratitude, and some offered small presents which I refused to accept. A numerous train accompanied me to the boat, and it was very lucky that it did not sink for the crowd around it, who waded up to the neck through the water, was very large. When every leaf had gotten its owner, they took a cheerful farewell; they requested me to revisit their village.

*Eagerness of the people for books.*

The following days were passed in similar visits. I had often to wade through swamps and ditches, and thus found no further use for shoes and stockings. Often I have regretted that some old, well-deserving individuals, did not share in the general scramble, and solicited me in vain to bestow a gift upon them—especially one old soldier, about the age of sixty, who knew how to read, and was desirous to make himself acquainted with the contents of the Christian books. He stood a considerable time in anxious expectation, whether the young men of the village would leave him one book. He

came, finally, up to me, seeing the hopelessness of the case, and forcing his way through the crowd, obtained a book, which another snatched again out of his hand. He was at this instance of rapacity almost moved to tears and besought me instantly not to forget him at the next distribution.

Anxious to prevent the impetuosity, I placed myself upon a rock, and addressed the inhabitants of a large village, and exhorted them to behave quietly during the distribution which was to ensue. They promised obedience to this injunction; but scarcely had I opened the book box, when they forgot themselves, and became themselves the distributors, assuring me that they would peruse them with the greater eagerness, since they themselves had made the choice. I could not help myself, and yielded to their wishes.

*Hospitality and kindness of the people.*

In visiting village by village, hamlet by hamlet, where I principally scattered the Scriptures, I met with the most affectionate reception. There was not a hovel where we were not invited to stay over the breakfast, and to partake of their homely fare. The women, too, showed themselves most officious to render us small services, and waited for us with tea, when they saw us advance towards their houses. A man whom I had known previously, took a great interest in making the people acquainted with the object of our mission, in order to draw the attention of his neighbors to the books, and to increase the interest felt in them. Indeed I have never found so much kind care, and so ready a desire of obtaining the Scriptures, as on this occasion. Therefore I blessed the Lord for his goodness, whilst praying that he would pour out his Holy Spirit for the salvation of these poor people. As the demand was so very general, and my visits frequent, my large stock, amounting to more than I used to circulate formerly in southern Asia within two years, was exhausted.

*Swamping of the boat—Loss of medicines—Damage to books.*

I took the last box to a village inhabited by the refuse of the people. The sea was running high, and our boat was swamped; the book box, however, was carried safely on shore by the surf. All wet, I jumped through the surf on shore. My medicine was all lost, and floating about; but I rejoiced that at least the box had been saved. Deferring the distribution so long, till some of the books which had gotten wet might become dry, I succeeded at first to overcome the impatience of the numerous bystanders; but all on a sudden, they told me plainly that they must have them. Delay would have been imprudent, and have only exposed me to their bitter vituperations; thus I went to work, and the volumes were very soon scattered.

*Curiosity of the people—Preaching to the multitude*

The curiosity of the people to see us was here greater than in any of the other places. Even the females came down to the beach to have a peep at us. During the time our people were bailing the boat, I preached to my curious auditors, who behaved, very quietly as soon as I commenced speaking and more over took a lively interest in the doctrines. Having propounded questions, received answers, repeated the subject, and expatiated upon the principal point, I parted with them in the most cheerful mood.

*Visit to another district—Piratical habits of the people—Kind treatment notwithstanding.*

At the commencement of August we went to another district. The villages are built here along large valleys, between barren hills in long irregular rows. The people themselves are more wretched than those whom I had just visited, but further inland their condition is much better. Pinching poverty has, by imprinting up-

on their character a disgusting meanness, reduced them to bravadoes. Ready to commit any crime, they are only checked by the severity of the Manderins, and their own cowardice; but in times of want or political revolutions they become easily pirates, and are the terror of the sea. I have always been well treated by them; but other Europeans were attacked by stones and viewed with great suspicion, when passing through their miserable abodes. I chose at this time the best of them, and went to the northern parts. At this time, much disease had invaded the dwellings, and I was therefore a most welcome visitor. However, they gave not the preference to medicines; on the contrary, books were the constant demand, the theme whereupon they constantly dwelt. Even the women took a lively part in the popular feeling, by requesting books to be given to their little ones, that they might early be imbued with their contents. Some of them can read, but the greater part live, notwithstanding their good abilities, in a state of ignorance. They are still more inquisitive than the other sex, and would perhaps greatly improve under the hand of a Christian lady. Their presence, perhaps, prevented the men from becoming too importunate. I had thus sufficient leisure to give the tracts regularly away. Alas! they were only the gleanings of a large stock, and scarcely sufficient for a few hundred people. Even in a Christian country it would be very cheering to be received with such affectionate regard as I was here. Under such circumstances the work is easy and the prospect bright. But as I wish neither to be dismayed by paltry misfortunes, nor elated by apparently great success, I can look upon these events with perfect composure.

Having crossed several boroughs I was met in the open fields by a number of deputies from sundry villages inviting me to direct my steps towards their homes. But it was already too late, we had still to climb over very rugged mountains on our return, and therefore promised to come very soon back. An old cheerful woman, who affirmed, that her son was a scholar, entreated me very earnestly to give her a book. Now, she said, whilst receiving it, I shall spread the good news in that village and thus the people will know what the book contains.

*A miserable village—Gutzlaff's mode of preaching the Gospel.*

Having visited in regular rotation these my forlorn parishioners, I repaired to the outskirts of this region, to a village situated up a sandy eminence, the very abode of utter misery. Most of the inhabitants possess small Catamarans with which they proceed upon angling expeditions, but the sudden gales which often arise in this quarter, make dreadful havoc among their craft. My long absence from this spot was peculiarly felt, as the inhabitants are commonly too poor to buy medicines or employ a doctor. Whilst putting my patients to rights and serving them to the best of my abilities, I preached the gospel literally to the poor. You will, however, not suppose that when speaking about preaching, it is like standing in a pulpit and haranguing an attentive congregation; it is rather an affectionate address to the people, adapted to circumstances, and taken from the nearest objects around me. But it requires a peculiar tact to fix the minds of the hearers, for they are exceedingly fickle, and unless the subject is very interesting they will run away ere the address is finished. The best mode is to speak by similitudes and to enforce the doctrine by remarks applicable to the persons present. This strikes them more than the profoundest reasonings; it is an argument ad hominem.

*Anticipation of the conversion of China—Address to American Christians.*

Often when surrounding me in tattered garment, I have spoken to eager hearers of heaven's treasures

where the streets of the celestial people are even of gold. When then these poor wretches are dressed in white robes and follow the Lamb, what glory, what happiness! How often is the new heaven and new earth before my vivid imagination. Yet when I still behold this great nation in Satan's thralldom, my soul suffers agony and I ask, Lord, when will the time of redemption appear that the Chinese will be thy people, and thou their God? Alas! darkness covers still the land, and the prince of this world maintains his sway. Nevertheless, Christ will appear to claim this people for his own. How do I long to see this glorious day, how do I desire to have a more extensive sphere of usefulness, and to hasten the great day, when the sons of Ham will join in the celestial song: "Alleluia, salvation and glory and honor and power unto the Lord our God." Yes, cheerfully would I close my eyes, when I saw them prostrate before the Lamb which was slain for their sins, and enjoying the privileges of the children of God in the light. I hope and believe,

For surely the time is approaching when He  
Will set, in his love, the law's prisoners free,  
And send them to feed in the ways of his grace,  
And find them a pasture in every high place.  
Behold, they shall come from afar at his word,  
Which alike in the north and the west shall be heard;  
His uplifted standard shall Simin's land see,  
And a light to the Gentiles his people shall be.

I venture to address the churches of your beloved land in regard to China, I wish to call forth their energy to hasten for the spiritual relief of this country.

Awaken, O Zion, and put on thy strength,  
And array thee in beautiful garments at length,  
Shake thyself from the dust with the might of the strong,  
And cast off the bonds which have bound thee so long!

*Kind feeling of the people for foreigners notwithstanding the law.*

My reception in the hovels of the poor had been such as to encourage me to continue the visits. Even the lowest classes of the people when freed from the restraints of the Mandarins, are very affectionate towards foreigners, but once instigated or punished by their rulers, they are hostile and misanthropic. In the Chinese law, every individual who has dealings with barbarians, is a traitor to his country; and if the whole tenor of this inhuman law were carried into execution, the natives would have to shun us like the plague; yet so far has a narrow heartless policy never prevailed.

#### SIAM.

*Letter from Messrs. Johnson and Robinson, dated at Bangkok, September 3 1834.*

Messrs. Johnson and Robinson remained at Singapore, on their way to Siam, about nine months, prosecuting the study of the Siamese language, and performing such missionary labor as their circumstances would permit.

*Arrival and Commencement of Labors at Bangkok.*

In our last communication we mentioned that we were about to embark for Siam. We left Singapore July 9th, and reached this place on the 25th, and were kindly received by Mr. Jones, our Baptist brother here. The Lord has graciously preserved our life and health, and provided for our wants; and we feel encouraged by his past faithfulness to go forward in the great work to which we hope he has called us among this people. We have as yet explored but a small portion of this immense city; but wherever we have been, we have found the people inquisitive and eager to receive tracts. We shall need a large number both in Chinese and Siamese, as soon

as they can be obtained. Numbers call almost daily for books, many of whom are priests. Our medicines, too, are in great demand, and a considerable portion of our time is daily occupied in administering to the wants of the afflicted. We however, by this means have many opportunities to point them to the great Physician of souls, by tracts and otherwise; and we are often cheered in this part of our work by witnessing the gratitude of those poor pagans. They nor unfrequently bring small present of eggs, fruits, sweetmeats, etc., though they know the books and medicines are gratuitous.

On the 30th we called upon the *prahklang*; Mr. Jones, who accompanied us, acted as interpreter. He received us very cordially, and invited us to take a seat near him, (which is esteemed a particular honor) while his principal men prostrated themselves at some distance before him. He asked a variety of questions respecting us and our country;—who we were? What was the object of our coming? Whether we were sent out and supported by government?—When told that we came to teach and heal the people, that we were not supported by government, but by all classes of good people, the rich and the poor, he replied, "This is very remarkable." He appeared quite at a loss to know why Americans should come so far—one or two at different times, for such an object. He seemed however, very friendly, and talked freely about the different countries which were pointed out to him on the small globe we presented him. He then ordered his secretary to read the book we brought—the Gospel of Luke in Siamese.

One of the *prah-klang's* sons, Luang-Nai-Sit, who is one of the chief princes in the nation, was present. He speaks some English, and desires to have his wife and children instructed in that language. He accompanied us to the boat, and with a cordial shake of the hand bade us good evening.

The little company of Chinese, who have so long met on the Sabbath to pray and read the scriptures, still continue to meet. Many things at first view seem to be encouraging. Still gross darkness covers this people. They have prejudices to be overcome that have been strengthened for ages; hearts totally averse to the precepts of the gospel; and they are the willing slaves to the most debasing vices. With scarcely any knowledge of their language, what can two or three feeble missionaries do for the 500,000 souls in this city that are ready to perish? But in the Lord Jehovah is everlasting strength. He is our only hope, and in his promise we find abundant encouragement. We know that a great multitude are yet to be redeemed out of every nation. The church will arise, and heralds of the gospel will be sent out into every dark portion of the world. The Lord hasten this day.—*Id.*

MY ACT.—I do deliberately sign my name to the following resolve:—

As soon as 20,000 able missionaries shall have been sent to Asia and Africa,—and Bibles commensurate with the wants of the eastern continents,—and as soon as a Sabbath school shall have been well established in every neighborhood of what is now called Christendom,—and also the galling yoke of slavery broken,—should I be alive, I will take into consideration the duty of helping my brethren to preach against heresy, if it seems to exist around me.

D. NELSON.



## Anniversaries.

### RELIGIOUS ANNIVERSARY.

Through the politeness of the Editors of the New York Observer we have received a proof sheet containing extracts of the proceedings of some of the benevolent Societies in New York from which we make the following summary.

#### AMERICAN SEAMEN'S FRIEND SOCIETY.

This Society is principally occupied in sustaining Chaplains for seamen in Foreign Ports; and the report is occupied chiefly with brief accounts of what has been done at each of the different stations. We notice them in their order.

##### CANTON.

*Rev. Edwin Stevens, Chaplain.*—This is the oldest station. Mr. Stevens has pursued his labors steadily through the year, with no interruption, except for about one month in September last, when in consequence of the troubles with the British government, the Chinese interdicted the passage of all boats on the river. The number of American vessels at Canton, during the last season was 75. On board of 22 of these ships public worship was held on the Sabbath, and in some of them several Sabbaths in succession. During the season there were also at Canton about 90 British vessels, and from 20 to 25 of other nations. Since the expiration of the charter of the British East India Company, and the opening of the port of Canton to free traders, the facilities for usefulness to the Seamen's Chaplain has been somewhat increased. While this barrier to free trade was kept up, British sailors very seldom, if ever, were allowed to mingle with those from other ships, even in a religious assembly. The free traders are under no such restraint, and our chaplain has repeatedly had the privilege of hoisting the Bethel Flag on an English vessel, while English officers and sailors have frequently assembled on the deck of an American ship, for public worship. The total number of ships at Canton in a year, reckoning all nations, is about 200. They are manned by at least 4,000 sailors, a large proportion of whom can understand the English language, and are in a situation to receive benefit from the labors of a devoted Chaplain. The Chaplain can also do something for the advantage of Chinese, sailors and boatmen, and many thousands of these will eventually be brought under his influence.

##### HAVRE.

*Rev. David De F. Ely, Chaplain.*—Mr. Ely supplies the place of Mr. Mines, the first Chaplain at that port, who left the station last October. It has been proposed to raise \$10,000 to defray the expense of erecting a chapel. A subscription has been commenced, and more than \$1,200 subscribed for this purpose.

##### SANDWICH ISLANDS.

*Rev. John Diell, Chaplain.*—The port of Honolulu, in the Island of Oahu, was selected as the station of a Seamen's Chaplain, that port being the chief place of resort for the whale ships. Mr. Diell continues his very acceptable labors here. A convenient chapel has been erected, and two reading rooms for

seamen, together with a dwelling for the Chaplain. The chapel was opened in the month of November, 1833, and the reading rooms in March following. Every faculty is thus afforded to seamen for religious instruction; and several hopeful conversions have taken place. In the year 1833, there entered the port of Honolulu 106 ships and barques, employed in the whale fishery; and 20 ships, barques and brigs, and three schooners, employed the merchants' service. Between 3 and 4,000 seamen are thus annually brought within the reach of our Chaplain.

These three stations were all that were occupied at the last annual meeting. During the year something has been attempted at several other points.

##### MARSEILLES.

*Rev. Charles Rockwell, Chaplain.*—Mr. Rockwell was ordained as Chaplain to Marseilles, in September last, and sailed from Boston in the United States frigate Potomac.

##### SMYRNA.

*Rev. Josiah Brewer Chaplain.*—Mr. Brewer commenced a series of gratuitous labors for the benefit of sailors at Smyrna, more than a year ago. The number of American seamen at Smyrna, being not large, and the calls being urgent from other ports, and there being several missionary brethren in that place, the Committee requested Mr. Brewer, in addition to his missionary work, to continue his labors among seamen, under the patronage of this society.

##### MOBILE BAY.

*Rev. Albert Williams, Chaplain.*—Mobile Bay is the resort of many large ships, and something may be done for the benefit of seamen and boatmen at the city.

##### HAVANNA.

This port was explored in January last by Rev. J. A. Copp, an agent of this society. There are at Havanna annually about 1,000 sail of square rigged American vessels, about the same number of Spanish, and half as many more of English, German, and French. At least 10,000 American seamen are at Havanna every year, and the prospects of usefulness to a chaplain would be great. But there are many difficulties to be overcome, the principal of which arise from the exceeding jealousy of the government.

##### LOCAL INSTITUTIONS.

Stretching along the coast of the United States there are eighteen ports of more or less consequence, where there are organized societies for aiding in the moral and spiritual improvement of seamen, and in ten of these ports the preaching of the Gospel is regularly enjoyed, viz. in Portland, Salem, Boston, New Bedford, Mystic Bridge, New York, Philadelphia, Baltimore, Charleston, and Savannah. In Apalachicola, in West Florida, a Seamen's Friend Society has also been formed.

##### THE LAKES AND BOATMEN'S CAUSE.

A new impulse has been given to this cause during the year past. At Troy and Utica the regular Bethel services have been usefully continued. The Chapel at Oswego, which has long been closed, is again opened. At Buffalo, a large subscription has been made for the erection of a chapel, and the work is advancing. Some measures have been taken for the

erection of a Bethel Chapel at Pittsburgh; and a Bethel Society has been formed at Cincinnati. The Chapel at Cleveland has been closed for the winter. A quarterly publication called the "Boatman's Magazine" has been commenced, which promises to be a valuable auxiliary to the cause.

#### FUTURE OPERATIONS.

The society must never cease its operations till a Chaplain for seamen is stationed in every large port throughout the world. This work is now barely commenced. The openings before us are ample, and some of the demands for aid are pressing. Rio Janeiro, Batavia, and Singapore are ports of great importance at the present moment; and Lintin, Manilla, Calcutta, Bombay, Trieste, Cronstadt, Hamburg, Buenos Ayres, Callao, Valparaiso, with Lahaina, a large port in the Sandwich Islands, and Charles' Island one of the Galapagos; are all places where sooner or later the Seamen's Chaplain must be found.

#### PRESBYTERIAN EDUCATION SOCIETY.

*Seventh Annual Report, prepared for the New York Observer.*

President Edwards, in his treatise upon Revivals, remarks: "Great things might be done for the advancement of the kingdom of Christ by searching out youth of promising abilities, and with hearts full of love to Christ, but of poor families, and bringing them up for the ministry."

That which this eminently holy and judicious man saw to be desirable in his day, and full of happy promise to Zion, we at the present time see to be indispensable to the progress of Christianity. The object of the society whose anniversary we this evening celebrate is the salvation of men. Its grand aim is to raise up a ministry "with hearts as large as the world," and whose persevering design it shall be, to give every family a Bible, to teach every child to read it, and to bring every child to act under its all-prevailing influence, and who shall set out in earnest to do this, and persevere for the purpose of accomplishing it, before they themselves go to heaven. Such a ministry is needed, and by the agonies of the times imperiously demanded. Not only does the appointment of Christ designate the living teacher,—the ministry of reconciliation, as the grand instrumentality by which men are to be saved, but the past history of the churches shows that every extended and permanent moral reformation has been accomplished mainly by a preached gospel. It was thus that, in primitive days, Christianity spread on every hand, breaking the fetters of prejudice and the yoke of superstition and idolatry, until the whole Roman empire felt its heavenly influence. It was thus that the glorious reformation in the 16th century was secured, and the long and dreary night was broken, and mind rescued from slavery. And the preaching the gospel is now the principal means of instructing men concerning their duties to God and to each other, of restraining sin and giving supremacy to law; of keeping alive evangelical piety and promoting every good work. Nor can we suppose, that the future aggressive movements of the church will be carried forward with energy and rendered victorious and permanent, except as the preached gospel is

multiplied and extended. Increasing therefore the number and improving the character of gospel ministers is a leading benevolent instrumentality. As very much depends upon Education Societies for the raising up such ministers as are needed, it is evident that the Education cause must soon take a commanding stand, and exert a powerful influence. The more importance you attach to the work of Home Missions, the stronger the appeal from the heathen world, the more urgent the call for the foreign distribution of tracts and the word of God, the more manifest it is that the education of indigent young men for the gospel ministry cannot be dispensed with, without irreparable injury to every noble enterprise, and cannot be neglected without weakening the vital spring of the whole system of benevolent operations. The Board disclaim all design of making any disparaging comparisons. They regard each of the great benevolent societies, as indispensable, and as doing in its place the work which none other could do.—Like the christian graces they are all of the same family, having one common Lord, and no one of them can be spared without deep injury to the whole. Still the Board are constrained to make public their unwavering conviction, that under present circumstances, whilst the want of ministers is so much greater than the supply, no institution can have stronger claims upon the steady and enlarged benevolence of the Christian public. For this claim is not simply its own, it borrows strength from the very largeness of the operations of other benevolent institutions.

#### Number under patronage.

In estimating the number of beneficiaries, the Board have counted only such as have actually received pecuniary aid from the Society since the last annual report. Appropriations, amounting to \$25,383, have been made to 490 young men in 85 institutions of learning. The whole number who have received the aid of the Society, since its formation, is 1,049. Several hundred of these are now preaching the gospel in the United States, and more than thirty have gone far away to the heathen.

In addition to the 490 above mentioned, it is proper to state, that perhaps not less than 150 have temporarily suspended their application for assistance, because of funds in their possession, the result generally of their own exertions, adequate to carry them forward a year or more. But when these funds are expended, they design again to be numbered among our regular beneficiaries.

With great pleasure the fact is recorded that a considerable number of the beneficiaries have not solicited aid to the full amount of \$75. During vacations and at other periods, without interfering with their studies, they have by manual labor or by school keeping, earned nearly sufficient to defray their necessary expenses. Here is furnished satisfactory evidence that the young men are making laudable efforts to sustain themselves, and that by proper economy and exertion the present appropriation of \$75 is ample to sustain a young man whilst in his preparatory studies.

#### New Applicants.

One hundred and forty-one new applicants have been received during the year upon the recommenda-

tions of Examining Committees. The Board earnestly call the attention of all clergymen and laymen, to whom young men may apply for testimonials, to the vast importance, on their part, of caution and discretion. They wish no man under any circumstances to be recommended, whose piety or talents fall decidedly below a fair mediocrity.

#### AMERICAN BIBLE SOCIETY.

*Abstract of the 19th Annual Report prepared by the Secretary.*

In commencing the nineteenth annual report, the managers gratefully acknowledge the kindness of the Lord manifested during the past year. Since the last anniversary 11 new auxiliary societies have been formed, two of which are beyond the bounds of the United States, in the province of Texas. A considerable number of Branch associations have also been formed, in connection with larger auxiliaries. These associations, by keeping up several local depositories of Bibles and Testaments in a county, are found to be highly convenient and useful. They should be formed in every township and village, or else a distributing committee should be formed in their place.

#### Receipts.

The sum received into the treasury from all sources during the year has been \$100,806 26, being an increase over the receipts of last year of \$12,195 34. Of the whole sum received, \$34,918 23 were received in payment for books; \$3,873 26 from legacies; \$34,021 02 towards foreign distribution; \$27,993 78 ordinary donations.

#### Books Imported.

As numerous emigrants are coming to the country, all of whom stand in need of the Scriptures, your Board have imported more or less copies in the Portuguese, Italian, Dutch, Swedish, and Polish languages. Many of the latter were thankfully received by the Polish exiles who have taken up their abode among us.

#### Books Issued.

Bibles,	47,703
Testaments,	75,531
Total,	123,236

(in 11 languages) being an increase of 12,404 over the issues of the previous year, and on an aggregate since the formation of the society of 1,767,936 copies.

#### Modern Greek Testament.

All of the first edition of this Testament has been forwarded to Greece, Smyrna, and Constantinople. Another edition is ordered to be put to press. A letter just received from the Rev. Mr. Brewer at Smyrna informs the Board that nearly all of the 431 copies entrusted to him have been distributed in schools in that vicinity.

#### New Testament for the blind.

The New England Society for the education of the blind, through Dr. S. G. Howe, applied for aid a few months since to print the New Testament in raised letters for the use of the blind. Your Board have very cheerfully granted \$1,000 for this object, and have promised further aid. It is found that the blind pupils, after a little practice, read this letter with much facility. How great the blessing to this afflicted people! What joy and consolation to them in their long hours of solitude and darkness!

#### Re-supply of the destitute.

In the north and west parts of New York this work has been prosecuted with much spirit through the year. Not less than fourteen or fifteen counties have been en-

gaged in this re-supply. Eight townships of one county, which was supplied in 1829, were found to have 305 destitute families. Another county, supplied at the same time, was found to have 505 families destitute. Should all parts of the U. States be as destitute as the average of those lately re-explored, there would be found nearly or quite 30,000 households in need of the Bible. The managers would earnestly entreat the auxiliaries throughout the country to ascertain and supply the destitute around them without delay. The safety of Protestantism and of religion requires this.

#### Grants to Sunday School Union.

To the Sunday School Union of New York has been made a grant of 500 Bibles and 500 Testaments; to the Sunday School Union of the Protestant Episcopal church 500 Bibles and 2,000 Testaments; to the Methodist Episcopal Sunday School Union of 500 Bibles and 2,000 Testaments; to the Massachusetts Sunday School Union 200 Bibles and 1,000 Testaments.

The number of poor children connected with the schools of these Unions, and the great importance of having them early furnished with the Scriptures, led the Board, through the suggestion of several judicious laymen, to make the above grants.

#### Scriptures for the Young.

The same motives which led to the above appropriations, together with a subject presented by the Maryland Bible Society, and which will be found in the entire report, have led the Board to lay before the Society an important proposition, namely, **THE FURNISHING EVERY CHILD IN THE UNITED STATES, UNDER FIFTEEN YEARS OF AGE, WITH A BIBLE OR A TESTAMENT, PROVIDED SAID CHILD IS DESTITUTE AND CAN READ.** Should this great measure, which will require large expenditure and much labor, be adopted by the society, it is expected that the auxiliaries will purchase all the books they can for the work, and furnish them to all the children within their limits, and that when all their resources end, they will call on the parent society for books as a gratuity. This work should be entered on with faith, prayer, system and energy.

#### Scriptures for Emigrants.

This is another subject which has attracted the attention of the Board and of some of the auxiliaries particularly that of Pittsburg, Pa. 2,275 Bibles, and 4,000 Testament, have been distributed among sixteen societies, so situated as to have facilities for meeting and furnishing the Scriptures to emigrants.

The sum of \$500 in money has been granted to a Bible Society in France, in order that books may be furnished to emigrants when they embark at Paris. A recent letter from the Rev. Mr. Ely, American Seaman's chaplain at Havre, informs us that he had within a few days received and distributed nearly 300 Bibles and Testaments among the German and Swiss emigrants, just as they were to depart for America, and that they were "received with no less surprise than gratitude."

#### Scriptures for Seamen.

The Board are happy to find the demand for the Bible to increase among seamen, and also to witness an increasing disposition among the benevolent to supply them. Grants have been made during the year of nearly 3,000 Bibles and Testaments to societies along the sea-board, and near the lakes, for distribution among that long neglected class of men. Other grants have been made to seamen's chaplains and missionaries in foreign countries for the supply of destitute seamen. From the Rev. Mr. Medhurst, English missionary at Batavia, information has been received that he will see to the distribution of a box sent on request, to the lamented Lyman and Munson, who were destroyed in Sumatra.



*Agencies.*

During a part of the year the Rev. Joseph Lane has been employed in Maine, the Rev. Thomas Shepard in Massachusetts, the Rev. John Bartlett in Connecticut, and Mr. Joab Seely in Vermont.

In the north part of New York, Mr. John C. Smith, and in the west part Rev. Daniel Clark, Jr., have been employed all the year.

In Pennsylvania, Rev. John S. Ebaugh of the German Reformed Church commenced an agency in November last. He preaches and makes addresses both in German and English.

In Ohio, Mr. James B. Walker and Rev. George Shelden have been engaged a part of the year, and the Rev. James McElroy of the Episcopal church is about to enter on an agency in the south part of the state, and in the north part of Kentucky.

In Indiana, Mr. Philo Wright has spent a few months in the society's service, and Col. James McClung has done the same in Illinois. Both have closed their agencies.

Rev. George B. Davis has been employed in Missouri, with the exception of a few weeks employed in Illinois.

Rev. Francis Bowman has been engaged for the society in Georgia through the past winter, and will it is hoped, continue his service there and in South Carolina. Rev. William A. Shaw has labored three months in North Carolina.

Rev. Benj. Chase has been employed a part of the year in Mississippi and Louisiana.

In the province of Texas, Rev. Sumner Bacon has been employed part of the time during the year.

Some of the large auxiliary societies have employed agents of their own throughout the year. This is the case of the Maryland Bible Society, which employed the Rev. Ira A. Easter, and the Virginia Bible Society, which employed Rev. Wm. M. Atkinson. Both of these gentlemen have been highly useful.

In South America, Mr. Isaac Wheelwright has been employed all the year, and with some good degree of success. From the Catholic laity he seldom meets with opposition, and some of the more enlightened of the clergy favor his object.

*Foreign distribution of Books.*

To Mr. Wheelwright, in South America, have been sent 1,750 Bibles and Testaments, mostly in Spanish, in addition to what he took with him, and 2,000 copies of the Gospel of Matthew.

Other Spanish Gospels have been sent to Buenos Ayers, New Granada, Mexico, and Havana. They are designed for Spanish schools.

A small grant of English Bibles and Testaments were sent to the Bahama islands, and were thankfully received.

From the books sent to Canada the preceeding year, returns have recently been received. They have nearly all been distributed among eager, destitute readers. About 2,000 families more remain to be supplied in the section of country between Vermont and the St. Lawrence. Most of these destitute families emigrated from the United States. Various other small grants of books have been made to places abroad, but which cannot be detailed in this abstract.

*Grants of Money.*

To aid in preparing and circulating the Scriptures abroad, many appropriations of money have been made.

French and Foreign Bible Society at Paris,	\$1,000
Bible Soc. at Lyons, in France,	500
St. Petersburg Bible Society in Russia, in purchasing Finnish Testament for a poor pastor in Finland,	300

Rev. Wm. G. Schauffler, for publishing the Psalms in Hebrew-Spanish, translated by Mr. S. who is desirous of having the whole Old Testament thus prepared for the 300,000 Jews in the Ottoman empire, who speak that tongue,

1,000

Towards the circulation of the Persian Scriptures by the Rev. Mr. Merrick, in Persia, [being the amount of a donation for that purpose, from the Savannah (Geo.) Young Men's Bible Society, to be expended at the depot of the British and Foreign Bible Society at Constantinople,]

500

For Arabic Scriptures, to be procured from the British and Foreign Bible Society, and circulated by the Rev. Eli Smith in Syria

800

For the purchase of Syriac Scriptures for the Nestorians in Syria, to be distributed by the Rev. Mr. Perkins,

500

To the Western Foreign Missionary Society at Pittsburg, to aid the circulation of the Scriptures by its missionaries in Northern India, (the books required, to be procured at Calcutta,)

600

Towards circulating the Scriptures at the Sandwich Islands,

3,900

For the same purpose in the Mahratta country,

3,000

Do. in Ceylon,

6,000

Do. in the Burman empire, by the Baptist missionaries,

7,000

For the circulation of the Bible in China,

11,000

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\$36,100

Of the sum granted for the circulation of Bibles in China, \$1000 has been granted recently to the Protestant Episcopal Missionary Society, to be at the disposal of its missionaries, the Rev. Messrs. Hanson and Lockwood, who are about to embark for Canton.

In the entire annual report will be found various letters and communications from missionaries abroad, showing the propriety of the grants made, and that others and far greater will soon be required. It is perfectly obvious, in the language of the indefatigable Gutzlaff, that we have but just entered on a work of boundless extent, that the fields in every direction are just ripening to the harvest, that henceforth our own love for the Bible is every year to be tested, by our willingness to impart the same blessing to those who are perishing without it.

*AMERICAN TRACT SOCIETY.*

The annual meeting commenced on Wednesday at 10 o'clock A. M. in the Chatham street Chapel. S. V. S. Wilder, Esq. President, in the chair, supported by Gen. Van Rensselaer and Rev. Dr. Milnor.

The house was full to overflowing: the number of persons present being probably not much short of 3,000. The exercises, as usual, were opened with prayer, after which an abstract of the annual Report was read by the Corresponding Secretary.

Addresses were made by Rev. David Abeel, late missionary to the East; Rev. Wm. S. White, General Agent of the Virginia Tract Society; Rev. Mr. Kirk of Albany; Rev. John Gridley, General Agent for Ohio and Indiana; Governor Vroom, of New Jersey; Rev. Barron Stow, of Boston; Rev. Amos Sutton, missionary from Orissa (India); Rev. James Hoby, and Rev. F. A. Cox, LL. D., delegates from English Baptist Churches. Among the resolutions adopted were the following.

*Resolved*, That in accordance with the suggestions of Auxiliary Societies, Public Meetings, and respected individuals in various parts of the country, this Society will endeavor, as soon as practicable, to supply with its standard evangelical volumes, the entire accessible population of the United States.

*Resolved*, That, with the blessing of God, this Society will endeavor to meet ALL the Providential openings for Tract distribution in *foreign and pagan lands.*—*ib.*

#### AMERICAN HOME MISSIONARY SOCIETY.

The ninth annual meeting of this Society was held at Chatham street chapel, on Wednesday evening, at half past 7 o'clock—Hon. Stephen Van Rensselaer in the chair. After an address to the Throne of Grace, extracts from the Report were read by the Corresponding Secretary, (Rev. Dr. Peters,) from which it appeared that the number of missionaries under the patronage of the Society was 719, of whom 484 are settled pastors, or are employed as stated supplies to single congregations; 183 extend their labors to two or three congregations each; and 50, including agents, are employed in larger fields. The whole number of congregations thus supplied, in whole or in part, during the past year, was 494. The new appointments of missionaries during the year were 198. The whole amount of missionary or ministerial labor during the year, in connexion with the Society, was equal to 488 years labor of an individual. The whole number added to the churches assisted, during the year, was about 4,500; of which, by profession, about 3,000. The number of Sabbath scholars connected with the congregations aided, is about 40,000; Bible class pupils, about 12,000; members of Temperance societies, about 70,000. The receipts into the treasury during the year amounted to \$81,260 87; exclusive of the amount received through the Missionary Society, and not yet reported—probably amounting to \$7,000, which would increase the total to \$88,260. Expenditures, \$82,791. Balance in the treasury, \$5,499 93. The Committee state, what they have not been able to do at any previous anniversary since 1831, that the Society is, for the moment out of debt. Its pledges, however, in advance, are not less than \$40,000; and the prospective demands upon the treasury are constantly increasing with the increase of population and frontier settlements. Addresses were made by Rev. Messrs. Hatfield, of St. Louis; Taylor, of Virginia; Holmes, of New Bedford; President Beecher, of Jacksonville, Illinois, and Rev. E. W. Baldwin, of this city. The exercise on this, as on other occasions during the anniversaries, were diversified with excellent music from the choir, under the direction of Mr. Hastings. The house was filled, as usual, with a most respectable and attentive audience, notwithstanding a crowded meeting on Colonization was held simultaneously in the brick church, Beekman street.—*N. Y. J. of Com.*

#### AMERICAN BIBLE SOCIETY.

The nineteenth anniversary of the American Bible Society was held in Chatham street chapel on Thursday morning. The President, Hon. John C. Smith, took the chair at 10 o'clock. The meeting was opened with the reading of the 28th chapter of Matthew, by Rev. Dr. Crocker, of Rhode Island. The President then addressed the meeting; the Treasurer's Report was read by Mr. H. Van Wagenen, and the report of the Managers by the Secretary, Rev. J. C. Brigham. Among the reso-

lutions passed, were the following, for *supplying with a Bible every child in the United States, under fifteen years, who can read, and is destitute of the sacred volume.*

Impressed with a deep sense of the importance of the Sacred Scriptures to all classes of the community, and particularly to the young,

*Resolved*, That the friends of the Bible throughout the country, of every religious denomination, be respectfully invited to co-operate in furnishing, as soon as practicable, a copy of the Bible or the New Testament to every child in the United States, under fifteen years of age, who is able to read, and is destitute of the sacred volume.

*Resolved*, That in effecting this contemplated supply it is desirable that the work be done, so far as possible, through the agency of local Auxiliary and Bible Societies, they procuring books, and then furnishing them to all the Sunday Schools, of every religious name, within their respective limits.

*Resolved*, That the Auxiliaries be requested, so far as they are able, to purchase the books requisite for the supply of their respective districts, and when unable to purchase the whole number required, to make known their remaining wants to the American Bible Society for the purpose of obtaining gratuitous aid.

*Resolved*, That with such pecuniary assistance from benevolent individuals, and the more wealthy of the Auxiliaries, as may be reasonably expected, the A. B. S. will endeavor, in the prosecution of this enterprise, to furnish the Sacred Scriptures gratuitously whenever this course shall, on examination, seem to be proper and necessary.

The following gentlemen addressed the meeting.

Rev. Rollin C. Neale, New Haven, Conn.; Rev. Dr. De Witt, New York; Rev. Daniel Clarke, Jr., distributing agent of the Society for the Western part of New York; Rev. Dr. F. A. Cox, London; Rev. Dr. Milnor, New York; Rev. Dr. Fisk, Middletown, Conn.; Rev. Amos Sutton, India; Rev. Mr. Abeel, American missionary to China, and Rev. Mr. Peck, of Illinois.

The meeting was closed with the benediction pronounced by Rev. Mr. Hoby, Baptist delegate from England.

Notwithstanding the rain, the house was filled.—The interest of the meeting was sustained to a late hour.—*N. Y. Obs.*

*Good news from the Society Islands.*—We learn from our Boston papers that the Treasury of the American Board has received a letter from Tahiti, stating that Temperance Societies have been formed at these Islands: one result of the measure is—the *government of the Islands has prohibited the importation of ardent spirit.* But a year ago, it will be recollected, the sad intelligence was received that ardent spirits introduced by American ships, was destroying the good effects of missionary labors, and making wretched havoc among the half enlightened natives. Probably the English missionaries had not done all their duty to arrest the progress of the desolating evil. They have since adopted the remedy. If American vessels introduced the poison—the example of Christian citizens of America, has furnished an antedote. May it be speedily applied wherever the cause is found.



## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MAY 23, 1835.

## NEW ARRANGEMENT.

Arrangements have been made by which the editorial department of the *Intelligencer*, is put under the control of an association of literary and clerical gentlemen. The new editors enter upon their work without making any large promises. We desire to make not a controversial paper, not a paper for doctrinal disquisitions, not a paper loaded down with tedious essays, not a paper pledged to any particular party or faction, but such a paper as any unprejudiced and intelligent christian man may be glad to introduce into his family, and such an one as any faithful pastor may rejoice to see circulating among his people.

Instead of making out one plan, and expounding our principles, we only say, read our journal seriously and candidly for a few weeks, and see whether you like it. We hope to make it such a paper as shall be well worth your money. We hope to make it such a paper that you shall carefully keep every number of it, and have the volume bound, for future reference, at the close of every year.

May the great Head of the church make our humble efforts successful for the advancement of the kingdom which is righteousness and peace and joy.

*For the Religious Intelligencer.*

## SABBATH SCHOOL OF DRUNKARDS.

MR. EDITOR:—

In your last I made a feeble attempt to show that there now exists in our city a peculiar kind of Sabbath Schools, or in other words, grog shops, which are open on the Sabbath. I did not show the various branches taught in these schools, and as it is not generally known I will mention a few of them: drinking ardent spirits, swearing, gambling and fighting. These are the higher branches. I would not have it understood that when these young men arrive at the age stated in your last, they abandon these vices; they are constantly growing upon them, and it is next to impossible to reclaim them. Therefore we see the importance of correcting them while young, and this is the only time. In Church street is a store, which has a back passage, and also a back door. To this store, these young men swarm, thinking no one sees them, because they enter the back door. Some of these gentlemen spend the day in this store, and about six o'clock in the afternoon, they can be seen coming out of the front door. This is the time when they *feel so good*; this is the time when they are for having the side-walks made broader; this is the time when females, on their way to the house of God, are compelled to take the street. Young men who can spend their Sabbaths in this way can take their master's money to hand over to that store. It is time for the good sense of New-Haven to awake. How and when will this evil end, if it is not nipped in the bud, if it is not put down by the Christian's efforts.

As the Sabbath draws near to its close, these young drunkards can be seen retiring from this "outer cham-

ber of hell," and those that are not too drunk, finish the Sabbath in a certain Reading Room, which, (with shame be it said) is open every Sabbath evening. We are in much need of Godly men about this time, in order to bring back the lost sheep. Train up a child in the way he should drink Ardent Spirits and when he is old he will not depart from it. J. W. B.

## RELIGION IN WALES.

Rev. Dr Woods, of Andover, has kindly loaned us several letters from a gentleman in Wales, with permission to publish extracts. We give the following this week:—

"Another subject of frequent observation with the Welsh ministers, is your revivals. They are acquainted with revivals on a very extended scale;—but the subject dwelled upon, is, the origin of yours and their own. A little account how they begin and proceed in Wales may interest you. It appears that certain efforts are made with you; but with us it gradually develops; the old members begin to say, "I feel very warm in love and zeal;"—you will find their prayers more fervent and holy, the attendance fuller, a motion in the whole Congregation; a sermon or an observation, that on former occasions would have made no impression, now causing a different train of thoughts. This does not take place in the same manner always. One occurrence (that might be multiplied) out of many, will please, perhaps; it will also give you an insight to the Welsh character. The Welsh language is bold, forcible, and impressive; not as the English, French, &c. weak, puny, in the sound of its words—one thunders, the other murrers. In Wales about 5 or 10 years past, there were great effects of the Spirit to be seen in thousands. In one county, next to this, (Caermathen) there happened to be a religious controversy; one party of the sentiments of Mr. Fuller, of Kittering, concerning the atonement; the others of the contrary. In the midst of this, Mr. I. Davies, of the former opinion, a scholar, and especially an orator, ventured into the midst of his opponents; the meeting-house was shut against him; he proclaimed a meeting in the field, where it was supposed 10,000 persons were present, an easy matter in the large iron works of Merthyr. There happened to be an old man present by the name of Samy Pion, within hearing or sight of whom no sin would be done without rebuke, so that none would be seen committing sin if Samy was seen. All respected him, all feared him. He had been led to consider Fullerism of the most abominable nature. Thus he listened to Davies, whose eloquence and sentiment soon captivated him, but he stifled his feelings. But when he came to expatiate upon the sufferings of the Redeemer, &c. Samy saw there was no difference between the preacher and himself. He could not contain himself, but burst out, proclaiming louder than the preacher, "If this is Fullerism, I am also." The preacher pointed out this; old Samy pointed to the Saviour; old Samy prayed and cried aloud; Davies preached; the whole multitude was in motion; a voice reached them that ended in the conversion of thousands. On the next Sunday, the whole Hills came to hear Davies; old Samy was there again; the whole population felt the effects, and even to this day.

The churches in Wales wait for the outpouring of the Spirit. All have it not in the same way; yet they appear to say, we have seen times wherein we could say, "We sang the songs of Zion."—*Bost. Rec.*

We should fear to think that before God which we are afraid to do before man; God knows our hearts better than any man knows our faces.

THE AMERICAN BAPTIST CONVENTION was held at Richmond, Va. the last week in April. An account of its proceedings is found in the Hartford Christian Secretary. We notice some things well worth remembering.

#### MONTHLY CONCERT.

Mr. Sutton, a missionary who has labored in India said that in traveling in America, as he had for months past, nothing tried him so much as it had to see so few Christians attend the monthly concert of prayer. I think, (said he,) that they do not feel for the heathen, if they are not willing to pray for them. I have lived for years, within half a mile of the Hindoo idol Juggernaut, and have seen the country all around it whitened with human bones. I bought land to build a house near the idol, and I picked up 150 skulls of pilgrims on a half an acre of ground. In once saw 140 dead bodies on a spot not larger than that on which this house stands. I suppose at this moment that five hundred thousand pilgrims are on their way to that idol. As soon as one becomes ill or maimed, he is immediately left to die, whether parent or child, it makes no difference what the relation. The beasts of prey come and devour them before they are dead. I have seen them fall, and the birds of prey came down and pick out their eyes while still living. I have seen 250,000 human beings on one occasion come and bow down to the wooden idol. I have seen others come measuring the distance by lying down and stretching out their hands, and so onward, rising up and lying down, the whole distance to the idol. One person has been known to come eight hundred miles, measuring the whole distance in that way. Many hundred females have been burnt near my house, on the funeral pile of their husbands, and the fire lighted up by the oldest son. The degraded state of females is dreadful in that country. Not a woman in 50,000 can read a word. No man would think it safe to keep a daughter over 12 years of age unmarried. I presume that very few women live a day without being scourged by their husbands.

He gave a warm and very feeling exhortation to all Christians to pray God to enlighten that dark people—to exert themselves to attend the monthly concert of prayer, and earnestly plead with God to enlighten them.

#### INDIAN MISSIONS.

Report on Indian Missions, stated that there are 210,000 Indians west of the Mississippi, and 81,000 east of that river.

Rev. E. Jones, the missionary to the Cherokees, and Ogo-na-yah, the native preacher, ascended the pulpit, and Mr. Jones stated that Ogo-na-yah had been a member of the Cherokee council, and also of their legislature, and a very distinguished man in that nation before his conversion. They united in singing a hymn in that language, the amount of which was—the Son of God has paid the price of our redemption, and returned again to heaven to prepare a place for his people, &c. This mission has existed about 17 years. On one occasion, 36 natives were baptised, at another 11, 9, 14, &c. One Indian came 35 miles to inquire about the nature of sin, was afterwards converted, was named John Wickliff, and is now preaching the gospel, and has been ordained. Br. Heman Lincoln was present, and said it was the most interesting ordination he ever witnessed. He heard Wickliff preach in Cherokee, and saw the congregation melted into tears, &c. Br. Jones gave an account of the mission, which will be published. The preacher, Ogo-na-yah, related his experience, in Cherokee, which was interpreted by Br. Jones. It excited much deep feeling, and I presume many thanksgivings to God for what had been wrought. He learned to read about 4 years ago. Dr. Bolles remarked, that this

convert was only one of 230 converts that belonged to that mission, and at the same place. The Board have received \$1000 for translating the Bible into that language, which will probably soon be accomplished.

I cannot but think of the declaration of Christ, "If these should hold their peace, the stones would immediately cry out." No one can obtain an adequate idea of the blessedness and happiness enjoyed in these meetings, unless he be present, and feel an union to Christ and a desire for his glory. I would add, that 23 of these converted Indians have died, and as far as known they departed in the triumphs of faith. "Blessed are the dead who die in the Lord."

I am confident that the letter from these converted Indians to this Convention will interest all your readers, and I therefore transcribe it verbatim.

#### "Honored Fathers and Brethren—

We avail ourselves of the coming of our beloved brethren Jones and Ogo-na-yah, to salute you in the name of Lord Jesus. We cannot see you, but we rejoice to know that we love the same God, the same Saviour, and the same spirit actuates our hearts. You have sent the gospel to us. In answer to your prayers, and by the labors of your missionaries here, sinners are converted, and the gospel is spreading on every side, and those who have believed are advancing in the knowledge of the Lord.

A few years ago, all was darkness here, and we knew not God, and we were ignorant of the Saviour. Our children, like their fathers, grew up in blindness of mind; our sick had no hope, no comforter in their affliction, and all was dark beyond the grave. Now we are thankful for the good which God has done for us. We teach our children the ways of God, and many of them listen and attend. We visit our sick, and pray for them, and point them to Jesus Christ.

We salute with the most cordial affection your honored Treasurer. We remember his visit. We rejoice to remember his exhortation to us to continue in prayer, and we bear it mind."

#### WINE AT THE LORD'S SUPPER.

On this subject the following resolution was adopted on motion of Dr. Going.

"Resolved.—That we recommend to the churches to make use of the pure juice of the grape, without any alcoholic mixture, in the administration of the Lord's Supper."

#### A BOOK CONCERN.

The afternoon of May 5 was spent in discussing the point or expediency of having a Baptist book concern, which was decided affirmatively, to be located in Philadelphia.

If the Baptist churches do not find trouble growing out of this book-concern, we shall be ready to confess ourselves mistaken. A "book concern" is of a piece with the constitution of the Methodist church; but is discordant with the Congregationalism of the Baptist denomination.

#### STATISTICS.

N. York State has the greatest Baptist Theological Seminary in the world. This state last year raised \$6,000, and have resolved the ensuing year to raise \$10,000. Virginia is emphatically the land of Baptists. The character of the great Western Valley is not formed, but the whole country is in a plastic state, and is truly the valley of missions. Four hundred missionaries are sustained there by 3 evangelical denominations. In Missouri, between 40 and 50 Roman Catholics have been converted, and about 20 of them united with Baptist churches, and one of them has become a Baptist minister. There are not far from 6,000 Baptist church-

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es in the United States and the Canadas; and 4,500 of these churches may be disposed to act in the cause of benevolence. Probably there are 2,000,000 of inhabitants in North America destitute of any preaching whatever. That the Roman Catholic hierarchy are determined to overthrow the government of this country cannot for a moment be doubted.

#### LOOK AT THE CROSS.

Dr. F. A. Cox, delegated from the Baptist churches in England, related the following anecdote at the close of a speech before a missionary meeting.

He said he was once crossing the Alpine Mountains, between Italy and France, with 4 friends and 2 guides—the snow was 3 or 4 feet deep—falling very fast—not a solitary track to guide them; and they came to the edge of a mighty precipice. They stopped in the midst of the desolation, and almost despaired; to their astonishment, the guides both declared they were lost—did not know where to go—but as they advanced onwards a few steps, one guide looking across the cliffs, through the storm, cried out, raising his hands with joy, “the Cross—the Cross.” It was a beacon or guide for travelers, raised high on the mountain in the shape of a cross, and by this cross the guides knew the way! So my brethren, (said he with gushing tears,) when you feel in darkness and distress on the subject of missions, and know not which way to turn, and feel the need of wisdom to direct you, raise your eyes to the cross—the cross of Jesus Christ, and there you will find help and direction on your way.”

#### INCOMPATIBILITY OF SLAVERY WITH LABOR-SAVING CONTRIVANCES.

The correspondent of the Christian Secretary gives the following diverting particulars. Such things could not be, except in a slave-holding state. On the other hand the general introduction of labor-saving arrangements and contrivances would go far to put down slavery. Slavery is at war with every improvement, and every improvement is at war with slavery.

In one of my former numbers I intimated the extreme kindness, attention, and Christian affection with which the delegates were entertained in Richmond. These interesting traits of character are strongly developed, and thoroughly practised by the Virginians. But it is truly surprising to see how little enterprise or improvement there is among them in mechanical and agricultural operations. Suffer me to mention one or two circumstances, which especially attracted the attention of your correspondent. Instead of having a steeple attached to the meeting house, they have a brick steeple standing alone on the public square, and a bell hung so high in the top of the belfry, that it is necessary to ascend a common ladder of many feet in the belfry, in order to reach the bell, and then instead of a town clock attached to it in order to strike the hour of time, a man is kept there day and night, and supported by the city; who goes up the steeple and then mounts the ladder high in the air in order to strike the hour with a hammer upon the bell. This he does so correctly that I did not discover five minutes variation during my long stay in Richmond. However incredible this may appear, it is true. Whether he sleeps, or whether there is another to alternate, I do not know. I only know that a man goes up the ladder every hour night and day, and strikes the hour with a hammer!

On the first night of our arrival, there was a house consumed by fire near where I lodged, so that the light shone brightly into my chamber, and this bell was constantly ringing without being moved, and as rapidly as it could be struck with a blow from a hammer.—I did not

enquire whether the same mode was adopted as when the hour was struck, but entertain no doubt from the sound, that it was; only the blows were three or four times more frequent. I mention these facts, not to cast the least reflection upon our worthy friends, but merely to afford an example of what they will not deny, that in mechanics they are far behind New England. Their turnpikes, railroads &c. are dug by hand; and a turnpike shovel I have not seen at the south at all. Their heavy implements of husbandry are almost indescribable, and a just description would be deemed incredible. A view of their machinery for drawing logs into the saw-mills, would give to some of our Yankee mechanical geniuses the back-ache. I am confident that one intelligent white man from the north would accomplish more work on a plantation in a given time, than any five negroes in the state of Virginia; but with the same tools he could not accomplish more than one. I communicate these remarks, not in the most remote sense to wound our southern friends, but to stir them up to improvements; and I am also happy to congratulate the north, that such an immense amount of labor is saved to them by their inventions, and the application of mechanical powers—and to God be the glory.

#### DEPARTURE OF MISSIONARIES.

On Monday, Dr. Asahel Grant, of Utica, N. Y. Mrs. Grant, of Cherry Valley, N. Y. destined for the mission to the Nestorians of Persia, and Miss Rebecca W. Williams, for the mission at Beyroot, sailed from this port in the Angola, Capt. Cushing.

The following missionaries were to sail this afternoon, in the Shepherdess, Capt. Kinsman, bound to Colombo and Bombay, viz.

Henry Ballentine, of Marion, Ohio; Mrs. Ballentine, of Hanniker, N. H.; Mr. E. A. Webster, of Utica, N. Y.; Mrs. Webster, of Victor, N. Y. for Bombay; and Rev. J. M. S. Perry and wife, from Mendon, Mass. and Rev. J. J. Lawrence, of Geneva, N. Y. and his wife, from Maltaville, N. Y. for Ceylon. These last may not improbably labor among the Tamul people on the continent, opposite to Ceylon, to whom Ceylon mission has lately been extended.

On Sabbath evening last, an affectionate address was delivered to these missionaries in the Bowdoin Street Meeting house, by the Rev. Mr. Winslow, of the Ceylon Mission. Mr. W. expected to accompany them, but is detained a short time longer.—*Bost. Rec.*

#### AMERICAN TRACT SOCIETY.

[Abstract of the tenth annual report, prepared by the Secretary.]

*New Publications* fifty-five, of which nineteen are Tracts in the General Series, and eight are volumes, viz. Abbot's Young Christian and Child at Home; Wilberforce's Practical View; Pike's Guide to Young Disciples, and Religion and Eternal Life; Gallaudet's Youth's Book of Natural Theology, and Child's Book of Bible Stories; and Memoir of H. Page. Whole number of the Society's Publications, seven hundred and ninety-two.

Among new Tracts, the Committee are endeavoring to procure those in *simple style*, and especially narratives adapted to interest the great mass of readers.

The Christian Almanac is published in seventeen distinct editions. Of the American Tract Magazine, 7,000 are issued monthly; of the Monthly Distributor, containing specimen of new Tracts, 1,000.

#### Evangelical Family Library.

The Society is about to issue eleven of its standard works; The Rise and Progress, Wilberforce's View, Edwards on the Affections, Pilgrim's Progress, Saint's



Rest, &c. in a series of volumes of about 400 pages, 18mo. with the above title.

*Amount printed and circulated.*

	Publications.	Pages.
Printed during the year, (including 109,000 volumes)	2,777,117	53,804,652
Do. since the Society's formation	39,010,618	610,560,066
Circulated during the year, (including 95,873 volumes,)	2,911,130	53,916,358
Do. since the Society's formation,	35,743,830	542,300,847
Gratuitous distributions, (in 309 distinct grants.)		6,600,477

Of the Tracts, *Barnes on the Traffic*, *Great Alternative*, *Amiable Louisa*, *Harvest Past*, *Fool's Pence*, *Mischief of Slander*, *Conviction at the Judgment*, and *John De Long*, from 52,000 to 68,000 have been printed during the year; of the Tracts, *What art Thou? Aged Penitent*, *Horrors of Heathenism*, *Whole Family in Heaven*, and *Where is He?* from 76,000 to 96,000.

*Receipts and Expenditures.*

Received for publications sold.	\$31,580 90
Donations, including \$33,862 71 for foreign distribution, of which \$8,000 is from the American Tract Society at Boston, and \$8,080 67 was raised by Ladies,	60,727 42
Total receipts during the year,	\$92,307 81
Paid for paper, printing, stereotyping, &c.	\$43,065 91
For foreign distribution,	30,000 00
Agencies for supplying destitutions of our country, raising funds, and all other expenses,	18 470 72
Balance remaining in the Treasury,	792 18

Total as above,

The receipts for sales are nearly the same as last year—the donations, and total receipts are each greater by \$26,000.

Thirty-one clergymen have performed short gratuitous agencies for the society, and raised not far from \$5000.

The report contains much minute statistical information, and then directs attention to the *Tract effort for Individuals*; the *Volume enterprise*, and *foreign distribution*, as the **THREE PROMINENT OBJECTS** now before the Society.

**TRACT EFFORT FOR INDIVIDUALS.**

*Personal effort and prayer for the souls of Individuals*, is regarded as of unspeakable importance. It requires little Christian self-denial, and little active faith in God to contribute money for the conversion of the world, while enjoying the quiet of home, and all the luxuries of life, compared with seeking out our destitute fellow men in the highways and hedges, and there *personally and perseveringly laboring for their salvation*. But if this department of Christian effort be neglected, how shall the throngs of men living without God and without hope be brought to the saving knowledge of Christ? The doors of the sanctuary may be opened, but they enter not. Faithful ministers feel that, with their other pressing duties, they cannot search them out. And if the millions of our growing population, now far from God, are still left to harden in sin, where is the hope for the eternal welfare even of our own favored nation? And how can it be expected that she shall permanently do much for dying men abroad?

The Committee regard this subject as of immense practical moment, at once to the spiritual health of our

churches; the salvation of the perishing in our own land; and in its ultimate and enlarged influence, to the salvation of the world.

Let no one lightly regard the *moral welfare of our country*. Its surface is almost equal in extent to that of China; and according to the most accurate statistical estimates, its population, in one hundred years will be nearly as large.

Let no one be heedless of danger. Events are daily occurring, and facts exhibited, which show that the mass of our population fear not God; and the tide of iniquity already rolling over the land, is continually swollen by throngs of the reckless and abandoned poured in upon us from the old world. Popery in the name of God, and Infidelity in defiance of Him, are each putting forth ceaseless exertions to counteract every holy and sanctifying influence. The united and noblest efforts of the whole church of God weakened by no internal dissension, are required to stem this tide of iniquity; and then the powerful blessing of the Holy Spirit alone can give the victory.

Let none, on the other hand, with strange inconsistency, contend that the mass of our countrymen are so besotted with sin, that to *labor for their salvation is hopeless*. It is not so. God in his gospel, in the gift of his Son, of the Holy Spirit, and in the power that by his blessing man may exert over his fellow man—has provided a remedy for sin and its consequent woe. The Committee appeal to what has occurred under their own eyes in the city of New York, among a population they would believe, as hopeless and far from God, and in circumstances as unfavorable to piety, as can be found in the land. Of the ten agents now devoting themselves each with a band of faithful coadjutors in as many wards of the city, there is not one to whom God is not giving cheering evidence of his blessing. About thirty souls were reported the last month as hopefully born into the kingdom of Jesus Christ; and at the present time, there are a number, sought out by these laborers in their own places of abode; brought into the neighborhood prayer-meeting, or the house of God who are earnestly inquiring what they shall do to be saved? Let Christians gird themselves to duty; let them deny themselves; let them seek strength from God; and with that wisdom from on high and tender love to souls, which shall give them a clear spiritual discernment; *make it the business of life to do all they can for the soul of every individual to whom they have access*, and God in his sovereign and abounding mercy, will give them souls as their hire.

The Committee entreat that *no one may regard this work as applicable only to cities*. It is equally appropriate, wherever there are Christians to pray and labor, and impenitent men around them crowding their way to death.

Again the Committee entreat their brethren in Christ, not to labor and pray merely or mainly that this great nation may be *politically saved*; but that God may be glorified in the *eternal salvation of the individuals* who compose this nation, however and wherever they may be found. This is the great work God has given us to do; and being done, he will secure our civil privileges.

**THE VOLUME ENTERPRISE.**

The work proposed at the south, one year since, of supplying every accessible family with one or more of the Society's standard volumes, has been prosecuted with energy in Virginia, under the direction of an efficient General Agent, and more than 12,000 volumes have been forwarded for the object. It is commenced under favorable auspices, in North Carolina; and has been prosecuted to some extent in various other states.

Frequent requests have been made that the Society would endeavor to extend this enterprise throughout

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the United States. In view of all the facts before them, the Committee resolved to present a resolution to the Society proposing to attempt to extend the circulation throughout the country; depending on the co-operation of clergymen and Christians generally in raising means and in doing the work.

A clergyman of the Reformed Dutch Church in Columbia county, N. Y. has already circulated, without expense to the Society, more than 970 volumes in his own congregation and vicinity, for which he has paid \$236; and many other clergymen and laymen in different parts of the country have done more or less in the same way.

#### FOREIGN APPROPRIATIONS.

There have been remitted in cash during the year to	
China, . . . . .	\$5,000
Burmah and Siam, . . . . .	5,000
Ceylon, . . . . .	3,500
Mahrattas, . . . . .	3,000
Sandwich Islands, . . . . .	3,000
Singapore and Eastern Archipelago, . . . . .	1,000
Syria and Persia, . . . . .	1,000
Smyrna and vicinity, . . . . .	1,000
Greece, . . . . .	1,000
Turkey and Asia Minor, . . . . .	1,000
Russia, . . . . .	\$1,500
Germany—Hamburg, . . . . .	700
“Valley of Barmen,” . . . . .	300
France, . . . . .	1,000
Moravian Brethren, . . . . .	700
Northern India, . . . . .	500
Orissa, . . . . .	500
N. A. Indians, . . . . .	300
Total, . . . . .	\$30,000

About 40 original publications have been approved during the year, in foreign languages; and at Ceylon, Rev. Mr. Knight of the Church of England, Rev. Mr. Daniel of the Baptist Church, and Rev. Messrs. Seuder and Winslow, constitute a Committee to examine original publications in Tamul, reporting their character to the Publishing committee, that they may be approved without being translated into English. A similar committee for China, consists of Rev. Mr. Gutzlaff, Rev. Mr. Bridgman, and Rev. Mr. Jones, at Bankok.

The Report proceeds to present a brief view of the prominent facts communicated during the year, from the respective countries and stations to which appropriations have been made; containing a great body of interesting and valuable intelligence, most of which in this abstract, must necessarily be omitted.

At the *Sandwich Islands*, 1988 pages have been prepared and printed in Hawaiian; and 166,000 copies issued the last year. In *France*, the number of laborers is comparatively few, though considerable is done by *colporteurs*, plain pious men, who accompany their distributions by exhortations and prayers, and who are said to have given “more correct information respecting the religious state of France, than has been furnished from any other source.” The *Paris Tract Society* have been authorized to use a portion of funds from this Society in employing Agents to visit the different Churches and departments, to excite Christians to activity.—The Tract Society at *Hamburg* has wide fields for distribution in the south of Germany, Switzerland, the Rhine, Hanover, Lithuania, Prussia, and even Poland and Russia; and distributed upwards of 308,000 tracts the past year. The Tract Society in the *Valley of Barmen* has issued nearly 200 evangelical publications with small means, and promises to be very useful.

[To be Concluded.]

How tender is our flesh? how hard our heart? i. e.  
How much more sensible are we of suffering than sin!

#### NEWS FROM MISSIONARIES.

**SOUTH EASTERN AFRICA.**—The ship *Burlington*, which carried out the missionaries for Port Natal and vicinity, arrived safe at Capetown, in February. The wars with the Caffres, which have been mentioned in several of our late papers under the head of “Foreign News,” will probably delay the commencement of their labors.

**WESTERN AFRICA.**—Rev. J. L. Wilson writes from Cape Palmas, Dec. 27th, 1834. His voyage was pleasant, and his health and that of his wife, good. The fever has prevailed among the colonists, but only two have died. The prospects of the colony are flattering. The reception of Mr. W. by the natives was very encouraging.

**JERUSALEM.**—Mr. Whitney, Dr. Dodge, and their wives, arrived from Beyroot at Jerusalem, Nov. 1st, with health improved by the journey.

**SCIO.**—Mr. and Mrs. Houston were comfortably settled, in good health, Jan. 30. A wide door of usefulness was opened before them, and books were applied for daily.

**TREBIZOND.**—Mr. Johnson arrived from Constantinople, Dec. 15, was kindly received by the British Consul, had secured a house, and expected to remove his family from Constantinople to that place in the Spring.

**GREECE.**—Mr. King, at Athens, is rather gaining ground, notwithstanding some opposition. The inhabitants of Napoli are proposing to establish a college, independent of the government, and have raised some for that purpose.—The king will become of age and will assume the reins of government, in June next.

**TURKEY.**—Our readers know how ready various sects in Turkey, especially the Jesuits and Jews, are, to stir up persecution against any who purpose to become Christians indeed. Whatever is published in America, goes back to Constantinople and Smyrna, and, if possible, is perverted to bad purposes by the enemies of missions. It is therefore very necessary to be cautious in giving particulars of intelligence from that region. We may, however say, that present appearances are very encouraging, among Armenians, Jews, and even the Turks. There appears to be reason to contemplate seriously, a mission to the Mahomedans of Turkey.

**SIAM.**—The Cashmere, having on board Dr. and Mrs. Bradley and Miss White, arrived at Amherst, in Burmah, Dec. 6, after a long but not unpleasant passage of 157 days. They did not expect to reach Singapore till the first of January.

**SANDWICH ISLANDS.**—Latest dates Nov. 1. Schools on Kauai were unusually prosperous, and church members appeared well. At Molokai, a comparative new station, there had been a protracted meeting, with happy results.

The *Missionary Herald* for June will probably be rich in interesting details.—*Bost. Rec.*

**NESTORIANS OF PERSIA.**—The following is from the N. Y. Baptist Register, printed at Utica, May 1.

*Departure of Missionaries.*—On Thursday evening of last week we had the pleasure of attending a numerous meeting in the session room of the first Presbyterian church in this city, occasioned by the expected departure of Dr. ASAHEL GRANT, and Mr. ELISHA A. WEBSTER, with their wives, as missiona-

ries on the following day. Dr. Grant is destined to labor among the Nestorians of Persia, as missionary and physician; Mr. Webster at Bombay as printer. Both go out under the patronage of the American Board.

Dr. Grant and Mr. Webster were both members of the 1st Presbyterian church in this city; making upwards of fifteen who have gone from this city to endure the hardships and reap the glory of a missionary life. May the number who shall follow this example be increased ten fold!

Dr. Grant left us on Friday last, and will sail from Boston in the first vessel bound to the Mediterranean. Our brother filled an important sphere of usefulness whilst in this city; as a physician and Christian he enjoyed the confidence of his friends and acquaintance.

### LIBERIA

#### *Extent of it, and the Slave Trade.*

Mr. Winkoop, the writer of the following letter, visited Africa in company with Mr. Wilson, as an exploring agent of the A. B. C. F. M. The letter is addressed to the Editor of the N. Y. Evangelist:—

MR. LEAVITT,—It is probable that the most of your readers are yet in doubt as to the true extent of Liberia. Indeed it would be strange, if a correct impression could be received from the multitudes of contradictory statements presented to the public. About a year since, I explored the western coast from Grand Cape Mount to Cape Palmas, for the purpose of learning the most favorable points for the establishment of missions. I availed myself of every opportunity of ascertaining the condition of the colonies—their extent, &c. I learned, from unquestionable authority, that the American Colonization Society had made three purchases: 1st, Cape Messurado and its vicinity. 2d, Junk Territory. 3d, That section of Grand Bassa that lies on the northwest side of the river St. Johns. This river is the boundary of the society's possessions. These three districts include a coast-extent of about forty miles—no other districts have been purchased by the American Colonization Society. It was ascertained that all the tribes from the Gallinas to Trade Town were willing to dispose of their lands—and hence, the society named this region, “Liberia.”

I learned the following facts touching the slave trade. They are unquestionably true. The river Gallinas is the most extensive slave mart on the western coast. It is not within the limits of our Liberia—it is the northern boundary of what was improperly called Liberia.

Grand Cape Mount was for many years an extensive slave mart. About two months previous to my visit, the natives had resolved to abandon the slave trade forever. They were led to take this noble step, partly by their own convictions, and partly by the persuasion of the Governor, and citizens of Monrovia.

Cape Messurado was a slave mart at the time it was purchased by the agents of the Colonization Society. The establishment of the colony broke up the slave trade entirely.

Little Bassa was a slave mart up to Jan. 1834. Two tribes, the Fishmen and Kroomen, combined their forces—demolished the factory, and drove off the traders. This place is between Monrovia and Grand Bassa. It is still owned by the natives.

Grand Bassa was a slave mart. There were two factories—one on each side of the river. The first was destroyed when the American Colonization Society obtained the N. western section, and the other when the Young Men's Society, by their agent, purchased the southwestern section.

It was thought by some that Young Sesters was a slave mart, but no evidence of it could be obtained. The slave trade has never been tolerated between Young Sesters and Cape Palmas, and for some distance beyond. If there is no slave mart at Young Sesters, then indeed Colonization has been the means of destroying that cursed traffic from Cape Mount to Trade Town, a distance of 170 miles.

Respectfully,

S. R. WYNKOOP.

Princeton, April 6th, 1835.

## Temperance Reform.

### DESTRUCTION OF GRAIN.

*Deserving of being posted on every wall in Lancashire.*—What length of road would 40,005,348 bushels of malt cover, being the quantity for which duty was paid in the year ending January 5th, 1834, supposing it to be placed 3 feet deep, and 30 feet wide? Answer—ONE HUNDRED AND EIGHT MILES!!

Now, although there is a little nutrition in malt liquor, and a little food reserved from the grains for the cows and pigs, yet it is demonstrable, that the aggregate evil which it produces is more than the good it contains; so that the above is as effectually and wantonly destroyed if it were thrown into the sea. We have long been talking about a surplus population and of the disproportion betwixt the people and the means of support, whilst we have annually, by our ignorance and folly, been destroying grain equal to eight bushels for every family in England, Ireland, and Scotland. Talk of incendiaries, and the burning of stacks of corn! why, it is like startling at the child who pulls a single ear of grain from the cart as it passes the street, while the whole cart load, by order of Act of Parliament, is discharged into the pond, and there left to rot.—*English Paper.*

### SPIRITS POURED INTO THE GANGES.

*Extract of a letter dated Amersham, Sept. 22, 1834.*

Dear sir—I was very much pleased with a letter I received from the East Indies, a little time ago. Mr. Joseph Green, conductor of ordnance at Chunar, writes as follows:—“Soon as I received the tracts on temperance, I was not easy till we had formed a society here, and set about it immediately. I went to the chaplain of the station, and presented him with some tracts.—He read them, and the effect was, that in a short time afterwards, he ordered his servants to take all his spirituous liquors to the Ganges, and pour them into the flood. This he saw done, and then joined the society; and we now are in a flourishing state as a Temperance Society.”

I have sent tracts to all parts of Bengal, where I have friends residing, and I do hope that many societies will there be formed.

With respects to the Committee,

I am, dear sir, yours truly,

J. STATHAM.

### A Convert to Total Abstinence—A Fact.

A friend of temperance called on a drunkard, when sober, and urged him to sign the pledge of abstinence from ardent spirit. “What is the use—you drink wine, doctor, don't you?” “Why yes, a little.”



"And beer and cider too, don't you?"—"Yes."  
 "What do you drink them for?" "Why—why—  
 why—re—really—I drink them because I love them."

"Now, Doctor, that is honest—you drink wine, cider and beer, because they intoxicate you a little—I drink whiskey because it intoxicates me immediately, at small cost and in a small dose. Could I afford it, I would willingly unite with your society, which I consider an organization to get drunk on wine, cider and beer. There was our parson, last Sunday, preached a grand temperance sermon against intoxicating ardent spirit, and then went home and consoled himself, after his effort, on intoxicating wine. No doctor, I will not join your wine, cider and beer drinking society—it won't do for me—but form a society to suit my situation and means, to drink whiskey and you may command my name." The doctor, from that time forward, abstained from all intoxicating drinks.

## Revivals.

### REVIVAL IN THE COLORED PRESBYTERIAN CHURCH.

We are happy to learn that during the past three months there has been a revival of religion in the colored Presbyterian Church in New York, under the care of the Rev. Theo. S. Wright, as the fruits of which twenty nine were added to their number on the last Sabbath of last month. The labors of Mr. Wright have been owned and greatly blessed of the Lord among this infant congregation. Few churches of our city have been more signally favored.—Their present number in communion is 324.—*N. Y. Observer.*

**SELF-DENIAL REWARDED.**—A few weeks since we published a vote of the church at Wintonbury, consenting to the dismissal of their minister, the Rev. Ansel Nash, to whom they expressed strong attachment, that he might engage in the service of the Am. Education Society, as their agent. It was our first impression in view of this proceeding that God would bless that church, and reward them for the sacrifice thus made. It is deeply interesting to see this impression so soon realized. On the first Sabbath in March, the day on which the stated labors of Mr. Nash in that place were closed, a revival of religion commenced at Wintonbury. This work has been in progress ever since—at no time more interesting than at present—and has been marked by a spirit of union among different denominations, and by deep solemnity and feeling under the pungent exhibition of truth. Between forty and fifty, with different degrees of clearness, have expressed a change of views and feelings. A decisive impulse has been given to the work by means of a series of religious services, held in the afternoon and evening of each day for ten days past. These services, have been sustained by the labors of Rev. Messrs. Hawes and Fitch of Hartford, Mr. Morley, acting minister of the people, and their late pastor.—*Con. Obs.*

**PAULINUS, BISHOP OF NOLA.**—This good man, having spent his whole estate in redeeming Christian captives, at last offered his own person to redeem the son of a poor widow; but the barbarians were so moved with his benevolence, that they sent him back, and released several captives to accompany him.

## Obituary.

"Man giveth up the ghost, and where is he?"

### DIED.

In this city, on Tuesday, Mrs. Maria E. wife of Mr. George P. Carier, aged 26.

In Durham, on the 29th ult., Mrs. Laura Foot, wife of Mr. Lucius Foot, aged 29.

In Guilford, Chenango Co., N. Y., on the 10th ult., Rev. Solomon Blakeslee, in the 72d year of his age. He was a native of Connecticut, and for many years Rector of St. Stephen's Church, in East Had-dam; a few years Rector of the Church in New-London; and about 5 years Rector of St. James Church, in Great Barrington, Mass.

At Bethlehem, on the 7th inst. at the residence of her son in law, Joseph H. Bellamy, Esq., Mrs. Elizabeth Hillhouse, relict of the late John G. Hillhouse, Esq. of Montville, on the 77th year of her age.

At Hanover, 2d inst. Rev. Wm. A. Richards, 29.

Died at Farmington, on the 11th inst., Mr. Solomon Langdon, in the 87th year of his age. This aged and venerable citizen had filled up this long succession of years with a life of sobriety, industry, and devotedness to the best interests of the community around him. Many years ago, and while capable of estimating and relishing those comforts which easy pecuniary circumstances may be made the means of furnishing to us, he manifested a higher satisfaction in using his property for the advancement of the temporal and eternal welfare of others, than in avariciously hoarding it or profusely expending it for his own personal gratification.—Yet he was not to be ranked among those who bring discredit on their professed benefactions, as though ostentatiously made with the fruits of a hard and penurious economy practiced upon themselves and families; for in the true sense of the word, he lived well, and loved hospitality, and enjoyed the giving and receiving of visits from his friends—and while in sufficient health and vigor, he kept up a habit of pleasant social intercourse. To the first Ecclesiastical Society of Farmington, embracing the congregation with whom through the most of his long life he had steadily and steadily worshiped, and the minister whom he affectionately loved, he several years since, gave \$2800, as the foundation of an Ecclesiastical fund. To the Connecticut Hospital located in New Haven, he gave about \$500. To the Theological department of Yale College, about \$500 more—and he was in smaller sums a ready and liberal contributor to a variety of other worthy objects. And in his last will, after making abundant provision for his family, he bequeathed the sum of \$200 to the School District in which he resided; \$500 to the Ecclesiastical Society in West Avon; \$1000 to the Domestic Missionary Society of Connecticut; \$4000 to Yale College, as a permanent fund, the interest of which to be annually applied for the foundation of several scholarships in that institution—and the residue of his estate to the same Eccl. Soc. of Farmington, which next to his family, was among the first and last objects of his earthly predilections. Of such a man it may be emphatically said that he has not lived in vain.—*Con. Obs.*

## P o e t r y .

### HOPE.

Yes, it was true, my Saviour died  
To rescue man from sin and woe;  
My heart at once the truth applied,  
And could not, would not, let it go.  
I felt it was my last lorn hope;  
A stay to the lone shipwrecked given;  
And grasped it with a drowning grope,  
As sent to me direct from heaven.  
In confirmation, word on word  
Rose sweetly too, from memory's store;  
Truths which in other days I heard,  
But never knew their worth before.  
Lodged by a pious mother's care  
In the young folds of thought and sense,  
Like fire in flint, they slumbered there,  
Till anguish struck them bright from thence.  
The beacon lights of Holy Writ,  
They one by one upon me stole;  
Through winds and waves my path-way lit,  
And chased the darkness from my soul.

CAMPBELL.

### TO OUR PATRONS.

We shall issue an extra sheet next week, containing the index, which will bring us to the commencement of the 20th volume of the Religious Intelligencer. Many of our subscribers have sustained us in the arduous but delightful work of disseminating truth, by following us through the whole series. The work was commenced on our own responsibility, without funds or resources, relying solely on the friends of the cause we have tried to advocate, for support. Through their aid, the Religious Intelligencer has lived longer, we believe, than any other religious publication in this country, from which worldly politics have been entirely excluded.

For the last ten years we have had little or no aid from ministers of the gospel in this state, although we have tried to be co-workers with them in promoting the cause of religion. They have established a paper of their own more to their liking, or others have sprung up more edifying or doctrinal or controvertial, to which they have transferred their patronage. We do not blame them; but it is in their power to make the Intelligencer better and more useful, by extending its circulation. The profits of the paper have never been sufficient to employ an editor, and we have been obliged to manage it alone in our plain way. We have circulated since its commencement, about two and a half millions of papers; which would be equal in quantity of reading to about one hundred millions of Tract pages. What their influence has been, can never be known in this world. We have endeavored to promote the cause of re-

ligion and benevolence, and have never knowingly published a falsehood.

The next volume will be continued on the same terms as heretofore, under the editorial direction of an association of clerical gentlemen, by which we have no doubt it will be greatly improved. We refer our readers to an article under the editorial head, (p. 822.)

### ECCLESIASTICAL.

**Installation.**—On Wednesday, the 6th inst. the Rev. Alvan Bond late Professor in the Theological Seminary in Bangor, Maine, was installed as Pastor over the Second Congregational Church in Norwich. Introductory prayer by the Rev. Mr. Tuttle, of Groton; Sermon by Rev. Dr. Hawes, of Hartford; Consecrating prayer Rev. Dr. Nott, of Franklin; Charge to the pastor by Rev. Mr. Strong, of Colchester; Right Hand of Fellowship by Rev. Mr. Newton, of the Central Church; and the closing prayer by Rev. Charles Hyde. The exercises were solemn and highly interesting.

On Sunday evening, the late pastor, Rev. Mr. Dickinson, took his final leave of a large assemblage at the meeting House, preparatory to his departure for China.

Rev. Robert McEwen was installed Pastor of the South Congregational Church and Society in Middletown, on Thursday, the 7th inst.

The introductory prayer was offered by Rev. Horace Bushnell, of Hartford; the Sermon by Rev. Abel McEwen, of New London, the father of the Pastor Elect; Installing prayer by Rev. John R. Crane, of Middletown; Charge to the pastor by Rev. Noah Porter, D.D. of Farmington; Right Hand of Fellowship, by Rev. Zebulon Crocker, of Upper Middletown, and the concluding Prayer, by Rev. Mr. McEwen.

### THE HOLY SPIRIT.

Without Thee books are senseless scrawls, studies are dreams, learning is a glow-worm, and wit is but impertinence, wantonness, and folly.

*Barter's Address to the Blessed Spirit.*

### NOTICE.

There having been a disappointment in regard to the place of holding the Semi-Annual Meeting of the Association of New Haven West, the members of said Association are invited to meet at the Theological lecture room in Yale College on Tuesday, June 2, at 11 o'clock, A. M.

LEONARD BACON, *Register.*

New Haven, 20th May, 1835.

The subscriber acknowledges, with lively gratitude, the kindness of his good people in New Fairfield, in making him a life member of the Am. Board of Commissioners for Foreign Missions, by the donation of Fifty Dollars.

GEORGE COWAN.

**TERMS.**—To city subscribers, delivered, \$2 50, in advance. To mail subscribers, \$2 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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